

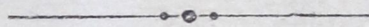
LESSONS

FOR

BIBLE STUDENTS:

BEING

A Series of Questions designed for the
use of Bible-classes and Sab-
bath-schools.



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P R E F A C E.

LESSONS for the use of Bible classes and Sabbath-schools is a want which has long been felt by those of our churches which have seen fit to make use of these necessary and efficient means of religious instruction. It is to meet this want, so far as Bible classes and the higher classes of Sabbath-schools are concerned that this little volume of questions is prepared and offered to the churches. Publications have been issued from the Review Office, carefully and prayerfully written, on all the important points of present truth. With these it is desirable that all should make themselves familiar. On these publications the following questions are founded. To guide the student in the study of the truth, questions are asked on those points which it is especially important to fix in the mind. Over each lesson reference is given to the work and the pages where the answers may be found to the questions contained in that lesson. There will be found in many lessons more or less resembling what is asked in previous lessons, which may seem like a mere repetition. But there will be nothing lost in this. Let it be remembered that our object in studying the great subjects of Bible truth, is to acquire a *perfect familiarity* with them in all their particulars; and nothing will

more conduce to this than to often survey the same ground and look at the same facts from different points of view.

Of the vital importance of all churches' establishing Bible classes and Sabbath-schools in their midst, and in that way becoming familiar with the saving truths of God's word, nothing need here be said. Neither need we say more by way of introduction to this book of questions. Occupying a province so peculiarly its own, and being designed to meet a want so palpable and pressing, its object will, we trust, be at a glance understood and appreciated. We commend it to the brethren hoping that they will, with sincere and earnest zeal, make the truth a *study*, and so prepare themselves to give to every man that asketh them a reason of the hope that is in them, with meekness and fear.

LESSONS FOR BIBLE STUDENTS.

LESSON I.

(HISTORY OF THE SABBATH, PP. 9-24.)

- WHAT is time, as distinguished from eternity?
From the earliest date in Genesis to the resurrection of the unjust, at the end of the millennium, what period of time is measured off?
What marks the commencement of the first week of time?
What was accomplished by the Creator's work on the first day?
What was done on the second day?
What is the firmament and what is its use?
What was the third day's work?
What was accomplished on the fourth day?
What on the fifth day?
What on the sixth day?
How was the seventh day distinguished from the rest?
Gen. ii, 2, Reads, And on the *seventh* day, God ended his work. Did God perform any labor on the seventh day?
What is the genuine reading of this passage? See page 13, note.
As God rested upon the seventh day of the week, what did that day thus become?
But the Creator fainteth not, neither is weary, Isa. xl, 28, why then did he rest on the seventh day?
Having rested upon the seventh day, what was the second act of God concerning it?
Why did he bless and sanctify that day?
What third great act completed the sacred institution?
What is the meaning of the word sanctify?
When was the first of these three great acts performed?

- On what day were the second and third acts performed?
To what then did the blessing and sanctification of the seventh day relate?
How are the days of the week measured off?
To whom were they given to use?
In order to set apart one of these days to a holy use, what must be done?
What is Gesenius' definition of the Hebrew verb *kadash*, rendered in our version to sanctify?
Give some instances of its use.
Where is found the most striking illustration of the use of this word?
What, then, was it to sanctify the Sabbath in Eden?
In the light of these facts is it correct to say that there was no command given for the observance of the Sabbath prior to the giving of the law on Sinai?
What does the term Sabbath signify?
To what time and event does the fourth commandment point back for the origin of its obligation?
Where is the next mention of the Sabbath after the book of Genesis?
Did Moses do anything to the seventh day in the wilderness to make it the rest-day of Jehovah?
Had anything been done, up to this time, since the acts recorded in Gen. ii, 2, 3, to make the seventh day the Sabbath?
What conclusion follows from these facts?
What is the testimony of our Lord relative to the origin and design of the Sabbath?
What renders the original of his language peculiarly emphatic? and why?
God first made the Sabbath his, by solemn appropriation; why did he do this?
What reasons can be given to show that Gen. ii, 2, 3, is a record of what took place at the close of the creation week, not something spoken by anticipation?
Did God sanctify the Sabbath in the wilderness of Sin?
How is the Sabbath there mentioned?
Why does the Sabbath commandment commence with the word, Remember?
What gives especial importance to this memorial?

What is the observance of the Sabbath on our part?
What would have saved the world from atheism and idolatry?

LESSON II.

(HISTORY OF THE SABBATH, PP. 24-42.)

- WHAT was the character of the seventh day, as hallowed in Eden?
Being instituted in Eden, can it be a memorial of the flight of Israel from Egypt?
Do the most distinguished Jewish writers claim the Sabbath as a Jewish memorial, or deny its primeval origin?
What allusion does Josephus make to the Sabbath in the wilderness of Sin?
How does he speak of it at creation?
What does Philo say of the Sabbath as a memorial?
The Sabbath being instituted before the fall, could it be a shadow or type of man's rest after his recovery from the fall? and why not?
Why may not the Sabbath be one of the carnal ordinances imposed till the time of reformation? Heb. ix, 10.
Where is the next mention of the Sabbath after man's apostasy?
What objection to the institution of the Sabbath in Paradise is attempted to be drawn from the fact that the book of Genesis does not contain any formal precept for its observance?
State the defects in this argument.
From what other sins besides Sabbath-breaking, does the book of Genesis contain no prohibition?
Can we affirm from this that the patriarchs were under no restraint in these things?
Why was it not necessary that the book of Genesis should contain a moral code?
How much time is spanned in its brief record?
From the fact that the book of Genesis, after giving the institution of the Sabbath, does not again mention it, what conclusion has been drawn?

State the defect in this argument by naming other important doctrines not mentioned in that book.

By what penalty was the Sabbath enforced after the time of Moses?

Yet how long a period is passed over after the time of Moses, without a mention of the Sabbath?

What other observances, which were at that time important, are passed over in silence?

What conclusion follows from these facts?

From what is the reckoning of time by weeks derived?

What texts of scripture show that the patriarchs so reckoned time?

Could they retain the week and yet forget the Sabbath?

How would the facts respecting the creation, naturally, and even necessarily, become diffused among the godly of mankind?

What succession of holy, and probably inspired, men, spanned the whole time from Adam to Abraham?

What is the record concerning Abraham?

How is the Sabbath next mentioned among his posterity?

What is it only necessary to do to vindicate the Sabbath from the reproach of being Jewish?

What were the reasons for separating the family of Abraham to be the depositaries of divine truth?

What means did God take to distinguish them from the heathen around them?

What foreshadowed to Abraham the bitter servitude of Egypt?

How long after the promise to Abraham, was the deliverance from Egypt?

God brought Israel from Egypt to give them his Sabbath, his law, Ps. cv, 43-45, and himself, Num. xv, 41; why did he enter into this formal transaction with them? (See p. 35, commencing in 4th line from top. And although God thus became the "God of Israel," yet he is "the God of the Gentiles also," Rom. iii, 29; and in like manner the Sabbath did not thus become Jewish, but still continues to be the Sabbath of the Lord, and the law to be the statutes of the Most High.)

- At what point in the narrative of Moses, do we find the second mention of the Sabbath?
- In Ex. xvi, 4-30, we have a circumstantial narrative touching the Sabbath; what is the first point proved by this record?
- In what respect did God test his people by giving them bread from heaven?
- How do we know that the holy Sabbath was a part of that existing law?
- Did Moses here give any new precept respecting the Sabbath?
- What did the people do on the sixth day?
- Did they do this of their own accord?
- What did they show by this act?
- What proves that the reckoning of the weeks had been correctly kept up to that time?
- What assurance did God give on this point?
- Was there any act of instituting the Sabbath in the wilderness?
- Did God then make it his rest-day?
- Did God then bless and sanctify the day?
- What does the record show to the contrary?
- Give the substance of second foot note, p. 49.
- Does the language of the record show that the obligation to observe the Sabbath, existed and was known before the fall of the manna?
- When some of the people violated the Sabbath, what did the language in which they were reproved, imply?
- What was the effect of this rebuke of the Law-giver?
- What does the language of Ex. xvi, 29, imply? (See note.)
- Every man was commanded to abide in his place on the Sabbath; to what did this have reference?
- What proves this?
- What texts of scripture show that religious assemblies were to be held on the Sabbath?
- Did the act of God in committing the Sabbath to the Hebrews as a special trust, imply that they had not before observed it?
- Moses is said to have given circumcision to the Hebrews, yet how long had they had it before his time? (See in connection, note, p. 41.)

What does the language, "The Lord hath given you the Sabbath," imply?

As no act of instituting the Sabbath here took place, how could God give them the Sabbath?

In what sense was the Sabbath a sign to the Hebrews?

LESSON III.

(HISTORY OF THE SABBATH, PP. 42-50.)

To what sublime event are we now brought in the investigation of the Sabbath?

Who descended upon mount Sinai?

How many texts of scripture show that God was present with his angels? Note.

For what is the 16th chapter of Exodus remarkable?

What fact renders the 19th chapter remarkable?

For what reason is the 20th chapter also an important and remarkable chapter?

How is it customary with some to speak of the Sabbath?

Why is the Sabbath called Jewish?

But how does the Creator speak of himself? Ex. xxiv, 10, &c.

If then the Sabbath became Jewish because given to the Jews, what does the *very same* argument prove with reference to God?

[Let this point be particularly noticed, to meet the cry raised by blindness and bigotry, that the Sabbath is a Jewish Sabbath; for there is more reason for calling God a Jewish God than for calling the Sabbath a Jewish Sabbath, inasmuch as God calls himself the God of Israel, but the Sabbath is not once called the Sabbath of the Jews or the Sabbath of Israel.]

Were the Hebrews honored by being thus entrusted with the Sabbath? [Thus the Sabbath and law were not dishonored or rendered Jewish by being entrusted to the Jews, but the Jews were honored in being made the depositaries of them.]

What Bible writers speak of the high exaltation of Israel on this account?

What is the testimony of Wm. Miller on this point?
Note.

After what event were the people brought forth out of the camp to meet with God?

What was the appearance of mount Sinai, when the Lord descended upon it?

What did God proclaim from the summit of the mount?

What was the fourth of these precepts?

Repeat the Sabbath commandment.

How did the Law-giver show the estimate which he placed upon the Sabbath?

What is proved in regard to the Sabbath by its being placed in the midst of nine immutable moral precepts? [Ans. That is like them, moral and immutable.]

Is it a small honor which is thus conferred upon the Sabbath?

What scripture shows that God spake just the ten commandments and no more?

In what respect does the Sabbath commandment differ from the others?

Why is the Sabbath to be remembered and kept holy?

What is meant by God's hallowing the Sabbath?

When was the Sabbath hallowed?

To what time did the act of setting apart the rest-day relate?

To what time does the fourth commandment reach back, and what does it embrace?

And how far forward does the sanctification of the Sabbath in paradise extend?

What shows these facts?

How does the narrative respecting the wilderness of Sin show these facts?

What is a decisive proof that the Sabbath did not originate in the wilderness of Sin?

Is the fourth commandment definite or indefinite?

What is the first point embraced in it?

What is that precept?

What is the second point?

What is the explanation of that precept?

What is the third point?

By what is it all enforced?

To what do the blessing and sanctification pertain?
Why may it not be merely one seventh part of time,
or an indefinite one day in seven, as some con-
tend?

What objection to the observance of a definite day is
drawn from the revolution of the earth on its
axis? Note. p. 47.

To suit such objections what should be the motion of
the earth?

But if the earth was stationary, what would be the effect?
How then can these objectors be suited? [These persons
should retire with shame before the fact that
they are urging an objection for which there is
not even a supposable remedy, thus reflecting
upon the wisdom of the great Law-giver in en-
joining the observance of the Sabbath upon all
mankind.]

Give a true statement of the case respecting the rev-
olution of the earth. [See last half of note above
referred to.]

That the seventh day of the fourth commandment, is
the seventh-day of the New-Testament week, is
a fact of the utmost importance, and one which
the Scriptures most clearly prove; where do
they prove this?

State the facts by which this is proved.

How do you know that the day that the holy women
kept in accordance with the requirements of the
fourth commandment, was the last, or seventh,
day of the week?

What is the testimony of Nehemiah relative to the
Sabbath?

This testimony is sometimes used to prove that the
Sabbath was not known previous to the time of
Israel's sojourn in the wilderness of Sin, but
was then made known; what fact shows the
shortsightedness of this objection? [Ans. The
making known of the Sabbath of which Ne-
hemiah speaks, was done at Sinai; but the Is-
raelites had the Sabbath, and were reprov-
ed for breaking it, in the wilderness, at least one month
before this time.]

What then does the language, "madest known," signify?

Give an illustration of this manner of speaking.

What distinction is to be observed in the language?

The moral obligation of the fourth commandment is often denied; yet how can this obligation be clearly shown?

State some facts connected with the origin of all things.

From whose benevolence does man derive six days of the week for his own use?

What was the act of God in setting apart the seventh day in memory of his own rest?

What is it then on our part to observe this day?

To appropriate it to ourselves is what?

LESSON IV.

(HISTORY OF THE SABBATH, PP. 50-63.)

WHEN the voice of the Most High had ceased, what positions did Moses and the people take?

In the brief interview which follows, what three classes of precepts did God give to Moses?

In this interview the Sabbath is not forgotten; what does the Lord say in regard to it?

Of what does this scripture furnish incidental proof? How does it prove this?

What did Moses do when he returned to the people?

What response did the people make?

What did Moses then do?

After he had read the book of the covenant in the audience of the people, what response did the people again make?

For what was the way now prepared?

What was the signal honor now conferred upon the law?

Upon what day may we infer that the ten commandments were given? p. 51, note.

How long did Moses remain in the mount?

During these forty days what did God give to Moses?

When these things were ordained, and God was about to commit to human hands his law as written by himself, what mention is made of the Sabbath?

With what other scripture should this testimony be compared?

Do either of these scriptures teach that the Sabbath was made *for* Israel?

Do they teach that it was made *after* the Hebrews came out of Egypt?

Do they even *seem* to contradict those texts which place the institution of the Sabbath at creation?

What then do we learn from these scriptures?

Whenever the word Lord is found in the Old Testament in small capitals, to whom does it refer?

What is Dr. Clarke's testimony relative to the Hebrew verb, *kadash*, to sanctify? p. 54, note.

From what time did God set apart the Hebrews?

To what expressions relative to himself did this relation give rise?

What was it that set apart Israel from all other nations?

What was the most expressive sign that God could give them, that it was the living God that sanctified them?

Did the Sabbath derive its existence from being given to the Hebrews?

What was it, and upon what did it rest, when given to them?

What then constituted the Sabbath a gift and sign to that people?

Is it any more remarkable that the Sabbath which was made for man should be given to the Hebrews, than that God should give his oracles and himself to that people? [It only signified that to them was committed the office of preserving a knowledge of the true God and his worship, in the midst of a race, who, with the exception of themselves, had become wholly apostate.]

Did the Sabbath originate from the fall of manna for six days and its cessation on the seventh?

If the fall of the manna did not originate the Sabbath, why was it given thus? [Thus the Sabbath regulated the fall of the manna, not the fall of the manna the Sabbath.]

As the Sabbath became a sign between God and Israel, did it thereby become a ceremony and a shadow? p. 56, note.

What considerations prove this?

It is objected that if the Sabbath is now binding, the penalty anciently affixed must now be executed, and the Sabbath-breaker must now be stoned; what shows the fallacy of this claim?

As a part of what code was it that the penalty of death was affixed to a violation of the Sabbath and the other commandments?

What did this infliction of the magistrate probably foreshadow?

By what decision did the Saviour suspend, for this dispensation, such penalties?

Did our Lord by this decision set aside the penalty of the law?

When and by whom will the real penalty of the law yet be inflicted?

What was the last act of the great Law-giver in the memorable interview of forty days with Moses on the mount?

When Moses came down from the mount, in what condition did he find the people?

What did he do with the tables of stone received from God, when he saw their idolatry?

What did Moses do to the people on account of their sin?

After he had inflicted retribution upon them, what did he next do?

What did God then promise him?

On what texts does this fact throw light? p. 58, note.

Before Moses went up the second time to meet with the Lord, what was he commanded to do?

How long did this second interview last?

How did it end?

Ex. xxxiv, 28, speaking of this interview, says, "*He wrote upon the tables the words of the covenant,*" &c.; to whom does the word, *he*, refer? p. 59, note.

- What parallel case can be referred to, where the pronoun, he, does not refer to its nearest apparent antecedent?
- What texts furnish positive testimony that God, and not Moses, wrote upon the second tables?
- By what other name are the ten commandments sometimes called?
- How did the writing on the second set of tables differ from that on the first?
- The two high honors of being spoken with God's own voice, and written with his own finger, are enjoyed alike by all the commandments; but what other one does the Sabbath commandment alone possess?
- What is suggested by the commandments' being given on two tables?
- What position does the Sabbath commandment occupy in these two tables?
- What two passages show that the ten commandments of themselves, form a complete code of moral law?
- Where were the tables of stone containing the moral law deposited?
- What was the top, or cover, of the ark called?
- Why was it called the mercy-seat?
- Was it a real, or shadowy, law that was deposited in the ark?
- What kind of an atonement must then be made for the transgressors of that law?
- Was the atonement, accomplished by the blood of beasts under the typical dispensation, shadowy, or real? [Shadowy; hence the necessity of the real atonement by Christ, the great antitype of the Levitical sacrifices.]
- And to what law must this real atonement relate?
- What must be the character of a law which demands an atonement, that its transgressor may be spared?
- What should be remembered in relation to the fourth commandment?

LESSON V.

(HISTORY OF THE SABBATH, PP. 64-76.)

WHAT was the deportment of Israel in the wilderness? To what does the language of Ezekiel, xx, 13-24, refer, and what does it show?

What was one of the leading sins for which God was about to cut off that people?

All over twenty years of age having been excluded from entering into the promised land, what were God's especial directions to their children?

What was a special point on which they were exhorted to obedience?

Did they obey God's words?

As God did not see fit to exclude them from the promised land, for this, what judgments were purposed against them?

What was one of the great acts which led to the final ruin of the Jewish nation?

To what did the miracle of the manna bear witness for forty years?

What is the next record in regard to the Sabbath?

What is the chief feature of interest in this text?

What other prohibition of this kind is there in the Bible?

What use is often made of this which calls for examination?

Does this requirement form any part of the fourth commandment which is the grand law of the Sabbath?

Mention some laws relating to the Sabbath which grew out of its being intrusted to the Hebrews?

May not the law relating to fires be one of this class?

As there were laws peculiar to the Hebrews, were there any that were peculiar to them only while they were in the wilderness?

What were these?

When were the laws of this class given, or in what portion of scripture do we find them?

If the law relating to fires is not one of this class what must it be?

That the law prohibiting fires was binding upon the Israelites only while they were in the wilderness, is evident from several decisive facts; what is the first of these?

What is the second fact that has a bearing upon this point?

What is the third consideration in proof of this?

What is the fourth?

What is the fifth argument on this point?

If the law respecting fires would every few years conflict with the law of the passover in the promised land, why would it not in the wilderness?

To what general conclusion then are we led in regard to the law prohibiting fires?

What then becomes of the argument drawn from this against the Sabbath?

With what do the constant references to the Sabbath strikingly contrast?

How does Lev. xxiii, 3, speak of the Sabbath?

What assertion has been based upon verse 2 of that chapter? p. 71, note.

Please turn to the chapter and refute that assertion. How many feasts and ceremonial Sabbaths were there in the Jewish system?

What special duties for the Sabbath does Lev. xxiii, 3, point out?

Where is found the oft-quoted text concerning the man that picked up sticks?

In explaining this text what is first to be considered?

What is the second point for consideration?

What is the substance of Hengstenberg's note on this text? p. 73, note.

What was one of the acts of Moses in the last month of his long and eventful life?

Where is this rehearsal found?

What is the meaning of the word deuteronomy?

What conviction does Moses in his farewell words to the people, endeavor to fasten in the strongest possible manner upon them?

When Moses, about to rehearse the ten commandments, wishes to impress upon the people a sense of their individual obligation, what language does he use?

- What is the obvious import of this language?
Where are the pledges of the people found? p. 74, note.
What is this language often adduced to prove?
If this argument is just, what does it show in relation to the other commandments?
What was the covenant of Horeb?
What conclusive proof have we that the Sabbath did not originate with the covenant at Horeb?
Moses now gives the ten commandments; how does his rehearsal of the fourth commandment differ from the language in Ex. xx.?
In place of what do those who write against the Sabbath, uniformly quote this Scripture?
Is this the original precept?
What right then has any one to quote it as such?
How long after the original commandment was given, was this rehearsal by Moses?
In what language does the commandment as here given cite us to the original commandment?
Why then is this quoted by those who represent the Sabbath as made in the wilderness, instead of the original precept?
What five conclusive reasons can be given to show that the Sabbath was not a memorial of the deliverance of the children of Israel from Egypt?
In inquiring what these words do mean, to what parallel passage may we refer?
If then the Sabbath is shown to be Jewish by the language in chap. v, 15, what is shown by this language in reference to the statute respecting the needy and the helpless?
What is the simple import of the language in each case?

LESSON VI.

(HISTORY OF THE SABBATH, PP. 79-92.)

- Was anything more than the ten commandments engraven on the tables of stone?
What scripture proves that the first tables contained simply the ten commandments?

What scripture shows that the second tables were an exact copy of the first?

In Ex. xx, we find the ten commandments introduced with a short preface; what considerations show that this preface was no part of what was engraven on the tables?

Having now traced the Sabbath down to the time when sabbaths of another nature were introduced, to exist for a time contemporaneously with it, let us briefly recapitulate some of the important facts concerning it. Where was its origin?

What people were made its depositaries?

What was committed to that people besides the Sabbath?

With what did God proclaim it?

Where did he write it?

What features did this law as a whole possess?

Where was it placed?

Upon what is the Sabbatic institution founded?

What is its great citadel of defense?

What does its place in the midst of the moral law, and beneath the mercy-seat, show?

CEREMONIAL SABBATHS.

We come now to inquire about the feasts, new moons and sabbaths peculiar to the Hebrews. How many feasts had they?

What were these feasts?

How many annual sabbaths had they?

What were these sabbaths?

In addition to these, what sabbaths were there relating to the land?

From what did the passover take its name?

What did it commemorate?

When did it begin, and how long continue?

What was its antitype?

What was the second of the Jewish feasts?

How long a time did it occupy?

How long after the passover did it occur?

What was done at this feast?

What was its antitype?

What was the third and last Jewish feast?

When was it celebrated?

What does it probably typify?

What was ordained in regard to the new moons?

What characterized the sabbath of the land every seven years, and the jubilee?

Were these feasts of the Hebrews ordained to be kept in the wilderness? or not till they had entered the promised land?

Were the new moons to be kept before they kept these feasts?

Could the annual sabbaths be kept before they kept these feasts.

Is the same fact true of the sabbaths of the land and the jubilee? [We are thus shown that these ordinances were prospective, to be kept by them after they entered into the promised land; but the Sabbath of the Lord was binding upon them when they came into the wilderness, and all through their sojourn there.]

Between these Jewish sabbaths and the Sabbath of the Lord, a strong contrast exists: what is the substance of Mr. Miller's view upon this point?

What is the first point of contrast between them and the Sabbath of the Lord?

What is the second consideration?

What was the difference between the Sabbath of the Lord and the Jewish Sabbaths, when they came into the wilderness?

Can we point to the very act of God, while leading this people, that gave existence to these sabbaths?

On the other hand, how is the Sabbath of the Lord referred to?

What may be said of the two kinds of sabbaths, in reference to their coming into the promised land?

For whom were the Sabbath of the Lord, and the annual sabbaths of the Jews, respectively designed?

What were the respective offices of each?

How does God speak of his Sabbath?

How are the sabbaths of the Jews designated?

Where did God write his Sabbath and deposit it?

- In what were the ceremonial sabbaths embodied ?
In what scripture does God plainly distinguish between his own Sabbath, and the Jewish festivals, and in what language does he do it ?
How does Isaiah speak of the ceremonial sabbaths of the Jews ?
How does the same prophet speak of the Sabbath of the Lord ?
What prediction does Hosea utter concerning the annual sabbaths of the Jews ?
When was this prediction uttered ?
When was this prediction fulfilled in part ?
When wholly fulfilled ?
Where were the feasts of the Lord to be holden ?
Did the observance of the Lord's Sabbath cease with the Hebrews, on their dispersion from their own land ?
Why did it not then cease like the annual sabbaths ?
What bearing did the observance of the Sabbath have upon the Babylonish captivity, and their restoration ?
The Hebrew feasts being restored after the captivity, how long were they continued ?
Before the destruction of the Jewish nation by the Romans, what had been accomplished in reference to the typical system ?
The hand-writing of ordinances being abolished, how do we stand in relation to meats, drinks, holy days, new moons, and shadowy sabbaths ?
Was the Sabbath of the Lord any part of the hand-writing of ordinances ?
Was it, or could it have been, a shadow ?
The day following the nailing of the typical sabbaths to the cross, what is said of the Sabbath commandment of the moral law ?

LESSON VII.

(HISTORY OF THE SABBATH, PP. 92-103.)

WHEN we leave the books of Moses, what do we find in regard to the history of the Sabbath ?

Is any mention of it found in Joshua?

In Judges?

In Ruth?

In first and second Samuel?

In the first book of Kings?

In what book and in what chapter and verse does the next mention of the Sabbath occur?

With what history are the books of Chronicles parallel as a narrative?

Is the Sabbath mentioned in these books and where?
[In point of chronology this is the same as if it had been mentioned in the book of Samuel.]

How long a space does this leave without any mention of the Sabbath?

What kind of a history of the Hebrew people, have we during this time?

Mention a favorite argument with anti-Sabbatarians.

If the silence of one book, which, after giving the institution of the Sabbath, in its general history of twenty-five hundred years, does not again mention it, proves its total neglect during that time, what may be said of the silence of six successive books, which give a minute history of the period which they cover?

But the Sabbath during this time was enforced by the penalty of death, and can such an argument as this be adduced to prove that it was neglected?

And as this is a much better argument than that based on the silence of Genesis respecting the Sabbath, what becomes of that argument?

In the history of these five centuries from Moses to David, several facts are recorded, which claim our notice; what is the first of these?

State how the siege of Jericho was conducted.

One of these seven days must have been the Sabbath; then did not the children of Israel here break the Sabbath? If not, why?

What is Dr. Clarke's testimony on this point?

The second fact worthy of notice is the sun's standing still in the days of Joshua; did not this great miracle derange the Sabbath? and why?

What difficulty does this miracle involve, to the seventh-part-of-time theory?

- A third notable case is the act of David in eating the show-bread, mentioned in 1 Sam. xxi, 1-6; upon what day in all probability, did this transaction take place?
- How does this explain our Lord's reference to it, in Matt. xii, 3, 4?
- What distinction may here be pointed out, which should never be lost sight of? p. 98 first paragraph.
- While these rites were in force with what did they necessarily to some extent connect the Sabbath?
- When the ceremonial law was abolished, what effect, then, did it have upon the Sabbath?
- From the days of David how long a time elapses without a mention of the Sabbath?
- In the days of Elisha, what mention have we of the Sabbath, and in what scripture is it recorded?
- What renders it probable that the Sabbath of the Lord is here intended?
- If this is correct, what does it show?
- What does Amos give as the language of the people in regard to the Sabbath in his day?
- When were these words written?
- What do they indicate?
- How long after this, before another mention of the Sabbath is found?
- In what year did Isaiah utter a forcible prophecy in reference to the Sabbath?
- In what chapter of his book is it found?
- This prophecy contains several features of peculiar interest; what is the first one?
- What is meant by the salvation of God, and when is it to come? p. 101, note.
- What does the prophecy show in the second place?
- What is the third point worthy of note?
- Fourth, to what conclusion are we led?
- In chapter lviii, 13, 14, Isaiah again presents the Sabbath; from what does his language here emphatically distinguish it?
- To what does the promise contained in this prophecy have reference?

LESSON VIII.

(HISTORY OF THE SABBATH, PP. 103-114.)

- WHAT promise did God make to the Jews through the prophet Jeremiah in the year B. C. 601?
- What did he testify if they would not keep the Sabbath?
- What is Clarke's comment upon this passage?
- Did the people accept this gracious offer from God?
- How long after the offer was given, did Ezekiel testify in regard to it?
- What were the besetting sins of the Hebrews in the wilderness?
- Did these sins cleave to them when settled in Canaan?
- What prevented them from regarding the voice of warning?
- How did they treat their own children?
- Thus iniquity came to the full, and wrath to the uttermost overtook them; what scripture records the destruction then visited upon them?
- What offer did God make to the Hebrews while in the Babylonish captivity?
- What scripture contains the offer?
- Was the promise here given them, conditional or absolute?
- Did they ever comply with the conditions so as to receive the promise?
- In this offer are several allusions to the Sabbath; what one is worthy of particular notice?
- What distinction is here plainly marked?
- After the Jews had returned from their captivity in Babylon, what testimony do they give in regard to the Sabbath? See Neh. ix, 13. 14.
- In view of their former disobedience, what did the people now pledge themselves to do?
- In the absence of Nehemiah was this covenant kept?
- What did he find on his return?
- In what scripture is this testimony given?
- What prophecy is confirmed by this language?
- What closes the history of the Sabbath in the old Testament?

TIME TO COMMENCE THE SABBATH. (*p. 107 Note.*)

WHAT does the reckoning of the first week of time necessarily determine?

How did each day of the first week begin?

How much time does the expression evening and morning cover?

With what, then, did the first Sabbath begin and end?

What scriptures show that the night is in scripture reckoned as a part of the day of twenty-four hours?

What does the statute respecting the great day of atonement prove?

Repeat that statute.

What scriptures show that evening is at sunset?

Does not Nehemiah xiii, 19, conflict with this testimony?

Explain why.

THE SABBATH FROM NEHEMIAH TO CHRIST.

How long a period intervenes between the time of Nehemiah and Christ?

During this time what extraordinary change came over the Jewish people in relation to idolatry and the Sabbath?

In the year before Christ 170, what decree was issued by Antiochus Epiphanes?

What did the Jews do under these circumstances?

Who executed a like massacre in Jerusalem?

In view of these dreadful acts of slaughter, what did Mattathias decree?

What advantage did Pompey, about the year 63 before Christ, take of this custom?

Mention some of the superstitions with which the Jewish doctors had loaded the Sabbath, at the time of our Lord?

What was the Sabbath rendered by these oppressive ceremonies?

At this point who appears on the stage of action?

LESSON IX.

(HISTORY OF THE SABBATH, PP. 115-123.)

WHOM did God send into the world in the fullness of times?

Who was this being?

Where was he before the world was?

How then was he prepared to judge of the Sabbath institution?

What was the condition of the Sabbath at the time when our Lord commenced his ministry?

It being impossible, after the Babylonish captivity, for Satan to lead the Jewish people to profane the Sabbath, what did he influence them to do?

What did the Saviour take every opportunity to do?

To what was a great share of his teaching devoted?

What bearing has this upon the abrogation of the Sabbath?

What does Luke iv, 14-16, show to be the custom of our Saviour?

What evidence have we that he designed by this to show his regard for the Sabbath?

What were the first miracles performed by Christ on the Sabbath?

What shows the strictness of the Jews, relative to the Sabbath?

Where is this testimony found?

The next mention of the Sabbath is of peculiar interest; what were the circumstances that called it forth?

Where is this recorded?

What addition to this does the parallel text in Mark contain?

Did the question at issue have reference merely to the passing through the corn on the Sabbath? If not, why not?

What was the question raised by the Pharisees?

Was he to whom the question was put, competent to answer it?

To what did the Saviour appeal in his reply?

What case is first cited?

How could the case of David justify the disciples?

What is the next example to which he refers, designed to show?

To whom does he refer?

Why was not the work of the priests on the Sabbath a violation of that day?

- In referring to the priests, to what else did the Saviour probably have reference?
What bearing would this have upon the subject?
What principle does our Lord then lay down?
For whom does the Saviour say the Sabbath was made?
If the Sabbath was *made*, certain acts were necessary to bring it into existence; what were these acts?
When were these acts performed?
To what particular man is the mind carried, in the expression, The Sabbath was made for man?
What statement of the apostle illustrates this?
The Saviour carefully states the design of the marriage institution and the Sabbath; what does this show?
Give a synopsis of his argument in each case.
Having divested the Sabbath of all Pharasaic additions, with what remarkable declaration does the Lord conclude this, his first discourse concerning the Sabbath?
Was it a disparagement to the Sabbath that God's only Son should claim to be its Lord?
Was it derogatory to the character of the Redeemer to be Lord of the Sabbath?
What did this title imply?
-

LESSON X.

(HISTORY OF THE SABBATH, PP. 124-137.)

- AFTER our Lord's discourse, noticed in last lesson, what is the next mention of the Sabbath?
What does this example show?
What was the act that enraged the Pharisees?
Did the law of the Sabbath forbid either of these things?
What, then, was the only thing that the Saviour had transgressed by his miracle?
The Lord having returned to his own country, what do we hear of him?
What miracle was performed on the Sabbath, not far from this time, and where is it recorded?
With what two crimes was our Lord here charged?

On what ground was he charged with having broken the Sabbath?

Was the man's bed, which he was commanded to carry, such a burden as was forbidden on the Sabbath?

What did Christ mean by saying that his Father worked hitherto?

Was the work which Christ had just performed of the same nature?

Repeat the Saviour's answer to these two charges.

What two points does this answer involve?

This case of healing again came up for discussion; where is this recorded?

What does this scripture contain?

Upon what did Christ rest his first defense, already noticed?

Upon what does he rest his second defense?

His language upon this occasion has an important bearing upon the question of the origin of the Sabbath; what is it?

What, therefore, does the language imply relative to the age of the Sabbatic institution?

Had the Saviour done anything to justify the hatred of the Jews toward him?

Had he left the man in his wretchedness, simply because it was the Sabbath, how would that have been treating the Sabbath?

The Lord still further labors to rescue the Sabbath from the hands of those who had perverted its design, what does this show in regard to his abolishing it at the cross?

What is the next incident to be noticed, and where is it found?

Of what and whom, was this act alike worthy?

What class anciently saw in this a violation of the Sabbath?

And what class at the present time, answers to those ancient enemies of the Lord?

What is the next recorded case of healing on the Sabbath day, and where found?

What is meant by the expression, "Daughter of Abraham?"

How did Jesus silence the clamors of his enemies on this occasion, and make them ashamed?

- What is the last of these glorious acts with which Jesus honored the Sabbath, and where is it recorded?
- What question did Christ put to the lawyers and Pharisees to justify his course?
- Why did they not dare to answer it?
- When Jesus had healed the man, what second question, equally embarrassing, did he put to them?
- What was the object of the Saviour's long continued and powerful effort, in behalf of the Sabbath?
- Those who oppose the Sabbath are here guilty of unfairness in two particulars; what are these particulars?
- When and where does the Lord for the last time mention the Sabbath?
- How does he mention it?
- What does his language bring to view?
- What does his watchful care over his people lead him to do?
- What historian records the fulfillment of the sign given by the Saviour?
- Did the disciples give heed to the warning, and make their escape?
- To what place did they flee?
- In view of the fact that the disciples must flee the moment the sign should appear, what did the Lord tell them to pray for?
- What was the reason for such a prayer?
- How is this mention of the Sabbath sometimes superficially disposed of?
- A few thoughts will show the fallacy of this assertion: to what did the Saviour's language have reference?
- What remarkable fact is stated by Josephus?
- Where were the Jews required by law to be, at the feast of tabernacles?
- Were there, therefore, any Jewish enemies left in the country to oppose the Christians in their flight?
- How did the Jewish nation, thus assembled at Jerusalem, treat the Sabbath a few days before the flight of the disciples?

After Cestius, the Roman general, had encompassed the city, thus giving the Saviour's signal for the flight of his disciples, what did he suddenly do "without any reason in the world?"

This being the moment for the flight of the disciples, how did the providence of God open the way?

Had the retreat of Cestius been upon the Sabbath, what have we reason to conclude the Jews would have done?

Were the disciples, therefore, whether in the city or country, in danger of being attacked, had their flight been upon the Sabbath day?

What is the only view, then, that can be taken of our Lord's words?

In view of this prayer would the early church forget the Sabbath?

LESSON XI.

(HISTORY OF THE SABBATH, PP. 138-147.)

HAVING given his last discourse relative to the Sabbath, what soon happened to the Lord of the Sabbath?

At what point of prophetic time did this event take place?

What did he cause to cease by his death?

How does Paul describe the abrogation of the typical system?

What was the object of this action?

Paul uses three expressions in describing the abrogation of the hand-writing of ordinances; what are they?

What language is used to show the nature of the hand-writing of ordinances?

What were the things contained in it?

What is the whole declared to be?

Had the law proclaimed by the voice of God from Sinai any resemblance to this?

Where was the law of carnal ordinances deposited?
Note, p. 139.

Would it be at all proper to speak of tables of stone being nailed to the cross, or of blotting out what was engraven on stone?

What would it be to represent the Son of God as pouring out his blood to blot out what the Father had written?

What would it be to represent the ten commandments as contrary to man's moral nature?

Of what would Christ be the minister if he died to utterly destroy the moral law?

Does the man keep truth on his side who represents the ten commandments as among the things which Paul says were blotted out?

Can we without absurdity call the moral law a shadow?

That the Sabbath of the Lord is not included among the new moons and sabbaths of the ceremonial law is shown by several considerations; what is the first of these?

What is the second?

What is the third?

What is the fourth?

What is the fifth?

What is the sixth?

What is the seventh?

What is the eighth?

What is the ninth?

What is the testimony of Luke xxiii, 54-56?

This text is worthy of especial attention; first, how does it treat the fourth commandment?

Second, what renders it the most remarkable case of Sabbatic observance in the whole Bible?

What does it show in the third place?

Of what is it a direct testimony?

On what day of the week did Jesus probably rise from the dead?

What change do some suppose took place at this point?

An examination of each mention of the first day of the week by the four evangelists, will determine this point; what is Matthew's testimony?

How does Mark write concerning it?

What is the language used by Luke?

How does John speak of it?

What are these texts supposed to prove?

These are the only texts that relate to the first day of the week at the time when it is supposed to have become sacred; if, then, such an institution as the Christian Sabbath, as commonly understood, exists, where must we look for its foundation?

But do these texts mention any change of the Sabbath?

Do they not carefully discriminate between the Sabbath of the fourth commandment, and the first day of the week?

Do they apply any sacred title to the first day of the week?

Do they state as a fact that Christ rested upon that day; an act which would be essential to its becoming a Sabbath?

Do they relate any act on the part of God, of taking the blessing from the seventh day, and placing it upon the first day; or any act of hallowing the first day at all?

Do they mention that Christ did anything to the first day, or even took its name into his lips.

Do they give any precept in support of the first day of the week, or offer any hint how it can be enforced by the fourth commandment?

Should it be contended from the words of John that the disciples were met together on the evening of that first day of the week, to honor the day of the resurrection, what scripture immediately comes up to refute that assertion?

Are the interviews recorded in Mark xvi, 14, and John xx, 19, the same? Note, p. 144.

The Scriptures affirm that God cannot lie; can the fourth commandment be changed to support the first day of the week, without changing the truth of God into a lie?

How should the fourth commandment read to support the first day of the week?

Does such an edition of the fourth commandment exist?

Are such titles as these anywhere in the Scriptures applied to the first day of the week?

Did the Law-giver bless and hallow that day?

Is such a change of the fourth commandment on the part of God possible?

After such a change, would any part of the original Sabbath remain?

LESSON XII.

(HISTORY OF THE SABBATH, PP. 147-157.)

IN our last lesson we noticed the foundation upon which the Sunday institution is reared. Several texts are employed to build upon this foundation; what is the first of these?

What is the argument drawn from this text?

What is the defect in this argument?

On what day of the week was his last and most important meeting with them?

Is the act of the Saviour, therefore, in meeting with his disciples, sufficient to show that any day is sacred?

What is a still more serious defect in this argument?

How long after the previous meeting, did this meeting take place?

And to what day of the week would that necessarily carry us?

The meeting mentioned in John xx, 19, may have been on the second day of the week (see note, p. 148); in this case what exact parallel have we to the expression, The same day at even, being the first day of the week?

When the Holy Spirit wishes to express just one week, it uses a very different expression from "after eight days;" what is that expression?

What texts prove this? Note p. 148.

What would the expression, after eight days, naturally imply?

What texts throw light on this? Note, p. 148.

Give the sum of this argument.

What is the next text that enters into the fabric of first-day sacredness?

What is the argument deduced from this text?

What is the first objection that arises to this deduction?

Is there any intimation that the disciples came together on that occasion to celebrate that day?

Is there any proof that the Spirit was poured out in honor of the first day of the week?

Why was there nothing unusual in their being convened on that occasion?

If the sacred writer had designed to show that an especial day of the week was honored, would he not have stated the fact and named the day?

Is it certain that this occurred on the first day of the week?

What distinguished author places it upon the seventh day? Note, p. 150.

What was the great event which the Holy Spirit designed to mark?

What is the third pillar in the first-day edifice?

What is the first and fatal objection to this proposition?

Who, then, knows it to be true?

What considerations show that the purpose of redemption was contained in that of creation?

Can it be affirmed, then, that redemption is greater than creation?

Assuming for argument's sake that redemption is greater than creation, who knows that a day should be set apart for its commemoration?

But granting that a day should be set apart for this purpose, what day should have the preference?

Is redemption yet finished?

What shows that it is not?

What considerations prove that if a day is to be set apart to commemorate this work, it should be the day of the crucifixion and not the day of the resurrection?

Has not the Holy Spirit taken care that the event of both the crucifixion and resurrection should have an appropriate memorial?

Is there any necessity, then, for changing the Sabbath for this purpose?

What is the memorial of the crucifixion?

- What is the memorial of the resurrection?
Was it the *day* of the crucifixion or resurrection that in either case has been thought worthy of commemoration?
What are the great events which lie at the foundation of our redemption?
Has each one of these its appropriate memorial?
But what importance have the sacred writers attached to the days of their occurrence?
What is it that has furnished so plausible a plea for first-day observance, in memory of the resurrection?
What facts should exist to render first-day observance a proper memorial of redemption?
Do any of these facts exist?
On the contrary, what is true?
What constitutes the fourth pillar in the first-day temple?
Those who urge this text have to assume the very points this text is supposed to prove; what are those points?
To the first of these extraordinary assumptions, what is the proper reply?
When did the Saviour assume the position of "head of the corner?"
What texts prove this?
How is the second assumption disproved?
What about the third assumption?
The passage in Ps. cxviii has reference to the opening of the gospel dispensation; can it, therefore, refer to any one day of the week?
To what must it refer?
In what text does our Lord use the word *day* in a similar manner?
What, then, was the condition of the Sabbath at the opening of the great work of the gospel to the Gentiles?

LESSON XIII.

(HISTORY OF THE SABBATH, PP. 158-166.)

- How far have we now traced the Sabbath?
To what does the termination of the seventy weeks bring us?

- What did the Messiah, during his ministry, solemnly affirm?
- What did he do at his death?
- What commission did he leave to his disciples?
- With the expiration of the seventieth week, what did the apostles do?
- From what does the new covenant or testament date?
- With whom did it begin?
- How long was it confined to them?
- Who then were admitted to a full participation with the Hebrews in its blessings?
- Did God now enter into covenant with his people as a nation, or as individuals?
- What two great points do the promises of this covenant embrace?
- When were these promises made?
- What law was it, then, which, under the new covenant, was to be written in the hearts of God's people?
- Upon what, therefore, is the new covenant based?
- Instead of abrogating the law, what does it do?
- The old covenant had a sanctuary, an ark containing the ten commandments, a priesthood, &c.; does the new covenant have the same?
- Instead of the tabernacle erected by Moses, what is the sanctuary of the new covenant?
- The great central point in the earthly sanctuary was the ark containing the law which man had broken; how is it with the heavenly?
- What scripture proves that there is a temple and an ark in heaven?
- Before what does our great High Priest, Jesus Christ, minister in the temple in heaven?
- Is the ark before which he ministers, empty? If not, what does it contain?
- To what does the death of the Redeemer, and his work before the ark, have direct reference?
- As the atonement and priesthood of Christ have reference to the law within the ark, what is thus proved in reference to that law?
- Did this law, then, originate with the New Testament?
- Where must we, therefore, look for a revelation of that law?

To what does the New Testament in its quotations from the law, cite us ?

Going back to the Old Testament for the original of this law, what do we find ?

That this Old Testament law was identical with the law now in the ark in heaven can be readily shown; first, what was the mercy seat, and where placed ?

Second, what had made the atonement necessary ?

Third, was there any atonement under the old covenant that could take away sin ?

Fourth, was there not actual sin, and a real law which man had broken ?

Fifth, what kind of an atonement, therefore, must there be, to take away sin, and to what must it pertain ?

Sixth, what was the law under the Old Testament which demanded an atonement ?

Seventh, what was the death of Christ designed to accomplish ?

To recapitulate, what kind of a law does the Old Testament give us ?

What kind of an atonement does it provide ?

What then was needed ?

Does the New Testament respond to this want ?

Are all mankind amenable to the law of God ?

After the Gentiles were given up to their own ways and left without a written law, what did they still have ?

What advantage had the family of Abraham in being taken as the heritage of God ?

Why were they, then, no better than the Gentiles ?

By what language does Paul show that the law has jurisdiction over all mankind ?

Can the law save any one ?

What is the great means by which God can justify those who seek pardon, and yet remain just himself ?

How, then, does the sentence which the law pronounces upon the guilty, and the offer of pardon through the gospel, compare in extent ?

From all this, what is the office of the law shown to be ?

Of what is the church of the present dispensation a continuation ?

What does the proclamation of the gospel to the Gentiles do ?

In Paul's illustration of the olive-tree, from what point must that tree date ?

What constituted its branches ?

What does the ingrafting of the wild olive-tree represent ?

How are the Old-Testament and New-Testament church-respectively described ?

LESSON XIV.

(HISTORY OF THE SABBATH, PP. 166-178.)

Since the death of the Redeemer, how does the law of God stand with reference to his people ?

Did the apostolic church sacredly regard the Sabbath, as well as other precepts of the moral law ?

What are some of the facts which prove this ?

Besides these facts what have we ?

In the history of the primitive church we have several important references to the Sabbath, what is the first of these ?

In Paul's address on this occasion what language does he use ?

At the conclusion of Paul's discourse, what request did the Gentiles make ?

What does this text show is meant in the book of Acts by the term Sabbath ?

How long after the resurrection, was this discourse given ?

What is the date of Luke's record ?

Had Paul or Luke at that time any knowledge of the change of the Sabbath ?

If the Sabbath had been changed, what should Paul have said upon this occasion ?

Was this second meeting of Paul's on the Sabbath, out of regard to the Jews ; and if not, why ?

What does this text prove in regard to the knowledge of the Sabbath by the Gentiles ?

Several years after this, a council of apostles was held at Jerusalem ; what was the question under consideration ?

Was there any dispute at this time relative to the Sabbath?

If Paul had taught the Gentiles to neglect the Sabbath, would not those who brought up the question of circumcision, have brought up that of the Sabbath still more earnestly?

The observance of the law of Moses was under consideration in this assembly; is the law of Moses the ten commandments?

Several decisive facts prove this: first, what does Peter call the code under consideration?

But how does James speak of the ten commandments? Second, the assembly having decided against the law of Moses, how does James, a member of this body, some years afterward, speak of the ten commandments?

Third, of what law was circumcision a part?

Fourth, are the precepts still declared to be obligatory, properly either of the ten commandments?

What were those precepts?

Are not the first and last of these, the second and seventh of the ten commandments?

If the authority of the ten commandments was under consideration in this council, from what did the apostles release the Gentiles?

What then may be said of those who represent that the Gentiles were released from the Sabbath by this assembly?

And what is proved by the fact that this question did not come before the apostles on this occasion?

Was the Sabbath referred to in this assembly, and how?

What is proved by the language of James concerning the Sabbath in this meeting?

What does Luke say of the Sabbath, in recording Paul's visit to Philippi?

Of whom does this assembly appear to have been composed, Jews or Gentiles?

With whom then, did the church of the Philippians originate?

Paul, having come to Thessalonica, what did he do three Sabbath days?

What texts show Paul's manner in this respect?

Note, p. 172.

With whom does the Thessalonian church appear to have originated?

What language did Paul afterward address to them?

What does this language prove?

To what other churches was this church an example?

Paul afterward came to Corinth; how did he spend his Sabbaths there?

How is it shown that the first members of the Corinthian church were Sabbath-keepers?

What can be said of the first churches founded in the land of Judea?

How did nearly all the churches founded outside of the land of Judea, begin?

Who were incorporated among these?

What were these Gentiles at the time of their conversion?

What is shown by the language of James to have been the character of the apostolic churches?

In a letter to the Corinthians Paul is supposed to contribute a fifth pillar to the first-day temple; what is it, and in what chapter and verse found?

What is the argument from this text in behalf of the first-day Sabbath?

Upon what expression do these inferences rest?

What do these words ordain?

How is this expression translated in Greenfield's Greek Lexicon?

How in the Latin versions, the Vulgate, and that of Castellio?

How by the three French translations of Martin, Osterwald, and De Sacy?

How by the German of Luther?

How by the Dutch, Italian, Spanish, Portugese, and Swedish translations?

Give Dr. Bloomfield's note on the original.

How does the Douay Bible render it?

How is it given in Beza's Latin version?

How by the Syriac?

What eminent first-day writer in his Sabbath Manual denies all this, and claims that this expression does not mean laying by at home?

In his Notes on the New Testament, what testimony does this same writer bear?

The Corinthian church, being, as we have seen, a Sabbath-keeping church, could this text have suggested to them the idea of a change of the Sabbath?

In how many other scriptures does Paul even mention the first day of the week?

How long after the alleged change of the Sabbath was this written?

Does Paul here apply any title of sacredness to the first day of the week?

What other point is also worthy of notice in this connection?

To what days of the week only, are the duties here enjoined, appropriate?

LESSON XV.

(HISTORY OF THE SABBATH, PP. 178-192.)

Soon after his first epistle to the Corinthians, Paul visited Troas; in the record of that visit, what occurs?

Did Paul break the Sabbath on his way to Troas? Note, p. 178.

What were the circumstances of this visit of Paul's to Troas?

What is the argument drawn from this scripture?

Even if this proposition could be established, would this follow as a necessary conclusion?

To judge of this argument, some facts must be kept in view: first, have we any other mention in the New Testament of a meeting upon the first day of the week?

Second, can any stress be laid upon the expression, "*when* the disciples came together," &c.? and why?

Third, what was the ordinance of breaking of bread designed to commemorate?

Fourth, which day presents the greatest claims for this ordinance, the day of the resurrection, or the day of the crucifixion?

How often did the church at Jerusalem celebrate this ordinance?

Is it not, then, presumption to argue from it a change of the Sabbath?

In what part of the day was this meeting at Troas held?

How is this proved?

What follows from this?

How is it proved that this meeting was upon what would now be called Saturday night?

What eminent authors admit this? Note pp. 180, 181.

Thus we have conclusive proof that Paul resumed his journey—when?

Of what is this fact an incidental proof?

Of what is it a positive proof?

How long after the alleged change of the Sabbath was this narrative written?

Does the writer, Luke, apply any title of sacredness to the first day of the week?

How does this comport with what he records concerning it in his gospel?

What instructions did Paul write to the Romans in the same year that he visited Troas?

What are these words quoted to show?

Should such a doctrine be adopted without being thoroughly tested?

Why?

What reasons have we to conclude that the Most High would not abrogate the Sabbath, without stating the fact in explicit language?

Is there anything said about the Sabbath, or fourth commandment in Rom. xiv?

If Paul here had any reference to the Sabbath or fourth commandment, how would his testimony comport with that of James?

How would it agree with what he had previously written in this same epistle?

Of what law does Paul in the same epistle, affirm the perpetuity?

Was Paul here treating of the moral law at all?

What was the topic under consideration?

Does the fourth commandment stand associated with things of this kind?

- What was there in the ceremonial law, associated with precepts concerning meats, &c.?
- Of whom, in great part, was the church of Rome composed?
- Does the expression, "every day," in this chapter, include the Sabbath of the Lord?
- Give an instance of the same expression where we know that the Sabbath is not included?
- What text proves that God in this dispensation, still claims a day as his own?
- What text is often quoted to show that Paul regarded Sabbatic observance as dangerous? Note p. 186.
- Do not those who take this view of Gal. iv. 10, contradict their argument on Rom. xiv? If so, how?
- How long after the penning of the epistle to the Romans, did the memorable flight of the people of God from Judea, occur?
- In what month did it occur?
- What evidence have we that it did not occur upon the Sabbath?
- To what were these providential circumstances probably owing?
- Had the disciples then forgotten the Sabbath?
- How long after the destruction of Jerusalem was the book of Revelation given?
- What date does it bear as to time and place?
- In this date what may be noted as having a real existence?
- To the question, "What day is intended by this designation?" how many answers have been returned?
- What is the objection to the first answer?
- Why cannot the second answer be admitted?
- What can be said of the third answer?
- What has been ascertained with regard to the temple of first-day sacredness, thus far?
- What is this text supposed to furnish?
- Several facts show that the first day of the week has no claim to the title of Lord's day. Does this text define the term?
- How did Matthew, Mark, Luke, and Paul, designate it?
- At what times do they mention it?
- Which did John write first, his gospel, or the Revelation?

If then he designed in the Revelation to give the title of Lord's day to the first day of the week, why did he not call it so in his gospel?

Has the Father or the Son ever claimed the first day of the week in any higher sense than they have each of the six working days given to man for labor?

What is true of the testimony adduced to prove that it has been adopted by the Most High in place of that day which he formerly claimed as his own?

In setting aside the third answer, what may be said of the first day of the week?

What day is the Lord's day?

When God gave to man six days of the week for his own labor, what did he do with the seventh?

As God has never put away this day, is it not his holy day still?

How did the Law-giver state his claim to the day in the ten commandments?

About eight hundred years after this, what did God say by the mouth of Isaiah?

What claim did the Lord Jesus put forth when upon earth?

Here at the close of the Bible history of the Sabbath, what two facts of deep interest are presented?

LESSON XVI.

(HISTORY OF THE SABBATH, PP. 193-216.)

During the period embraced in the record of the book of Acts, who were upon the stage of action?

What was the character of the church during this time?

When we leave the period embraced in the inspired history, does this state of things continue?

What did Paul forewarn the church should take place after his departure?

As grievous wolves were then to enter the church, are we authorized to receive the testimony of any man, merely because he lived in, or near, the days of the apostles?

In what texts is there an explicit prediction of a great apostasy in the church ?

Upon what does the Romish church pride itself ?

Can it find its origin in apostolic times ?

But is its apostolic character admitted ?

Can anything become good which was in itself evil at its origin ?

What great falsehood illustrates this ?

Can God accept fables in place of his truth ?

Do the pages of ecclesiastical history show the fulfillment of the predictions of the New Testament respecting this great apostasy in the church ?

When did the first simplicity of the church disappear ?
p. 197, top.

At what time was image-worship introduced into the church ? p. 198, top.

What did Paul say of the mystery of iniquity in his day ?

What shall be said of those who go to this period to correct their Bibles ?

How does Bower say that we should treat tradition ?

What is the only rule of faith and practice for Protestants ?

How does Dr. Cumming speak of the fathers of the church ?

What is said of those who were really fitted to be luminaries of the age in which they lived ?

What was the character of those who occupied their time in preparing treatises ?

What does Dr. Clarke say of the fathers ?

Treating of them in his life, what language does he use ?

What does E. Pagitt testify that the church of Rome has done to the fathers ?

What instance can be given from the Bible to show the unreliable nature of tradition ?

How many rules of faith embrace the whole Christian world ?

What is the rule of the man of God ?

What is the rule of the Romanist ?

Can the first day Sabbath be sustained by the first of these rules ?

What rule then do those adopt who advocate the sacredness of the first day of the week?

To adopt the first rule is to acknowledge what?

By adopting the second what do we acknowledge?

Can any argument or suggestion be offered in favor of Sunday which will not apply with equal force, and to its fullest extent to the other holy days appointed by the church of Rome?

THE FIRST WITNESSES FOR SUNDAY.

What does Mosheim state respecting the first century?

In contradiction of this what does Neander say?

In what century did Mosheim write?

In what century, Neander?

These writers are dependent upon the testimony of others to prove their statements; and what are the only documents to which they can refer?

What are the questions to be decided by this testimony?

As for the New Testament does that contain any appointment for Sunday worship?

Does the example of the church of Jerusalem contain anything of the kind?

Does the New Testament then support the statement of Mosheim?

What does the epistle of Barnabas say in behalf of first-day observance?

What eminent authors present unanswerable testimony that this epistle is a forgery? pp. 207-209.

What is the next document to be considered? p. 210.

What does Pliny say of the Christians in his province? Is it certain, or can it be decided from the epistle, which day of the week this "stated day" was?

Does it, then, prove anything in behalf of Sunday-observance?

What is the next document that claims our attention? p. 211, bottom.

What is Ignatius represented as saying about the Sabbath and Lord's day?

What do first-day writers of high authority acknowledge in regard to these epistles of Ignatius?

Do those which some admit as possibly genuine, include this epistle to the Magnesians, from which the quotation for Sunday is made?

How happens it that this epistle speaks of a day at all? What authors speak expressly of the doubtful character of these Ignatian epistles? pp. 212, 213.

What eminent author shows that the word day is inserted by fraud? p. 214, bottom.

Instead of "Lord's day," what should it read?

What eminent writers confirm this statement of Kitto's?

Give the sum of this argument?

Whose testimony then is correct, Mosheim's or Neander's?

LESSON XVII.

(HISTORY OF THE SABBATH, PP. 217-234.)

To show that the "stated day" of Pliny's epistle is the first day of the week, what has been done?

What is the argument on this point?

What two facts are asserted to be established?

To prove this, what statement does Dr. Edwards make?

What English first-day author uses the same argument?

From what work is this statement derived?

When was this argument first brought forward?

For what purpose was it produced?

Is any such question to be found in the "*Acta Martyrum*?"

Was any such question as this put to the martyrs in Pliny's time?

What questions were put to them as late as A. D. 304? p. 220, top.

Does the word, *Dominicum*, as here used, mean Lord's day?

What is it used to signify?

To sum up the evidence on this point, is there any record of any such question being put to the martyrs in the time of Pliny?

Was any such question asked of any martyr prior to the fourth century?

How many instances in which any such question was asked can be claimed?

And in this instance what does a correct translation of the original show?

All this is upon the supposition that the "*Acta Martyrum*," is an authentic work; what does Mosheim give as its true character?

ORIGIN OF SUNDAY OBSERVANCE.

How ancient is the festival of Sunday?

Did it originate from any divine command?

From what fact has the first day of the week obtained the name of Sunday?

What does the North British Review style that day?

What led to the introduction of this heathen festival into the Christian church? [Ans. "Patriotism and expediency." p. 225.]

What three reasons does Chasie give why the early Christians should not keep any other day? p. 226.

Did the early church pay special regard to any other days besides the Sunday? p. 228, top.

What days were thus distinguished at a very early period?

How do these days compare in sacredness?

What does Domville say of the ecclesiastical writers of the first three centuries?

What did "patriotism and expediency" finally do?

Who bears the earliest testimony which has any claim to be regarded as genuine?

What does Milner say of the works ascribed to Justin Martyr?

What do the writings which are ascribed to him really teach relative to the Sabbath?

Does he assign any divine precept or apostolical example for the festival of Sunday? p. 232, top.

What does the American Tract Society, in a work published against Romanism, say of the authority of Justin as a religious guide?

What reasons does Justin assign in support of Sunday observance?

To this what does Jeremy Taylor reply?

Let it be remembered that this mention of Sunday observance by Justin was written when he was at Rome, and addressed to the emperor; consequently the first trace of Sunday as a Christian festival is found—where?

In his dialogue with Trypho, the Jew, does Justin treat the Sabbath as a friend or an opponent?

What does the testimony of Justin show, and why? p. 234, first paragraph.

Who is the next important witness in regard to first-day sacredness?

What are the words of Irenæus relative to the Lord's day?

What does Sir William Domville say concerning this quotation?

To what authority do those refer who quote this as the language of Irenæus?

Where did Dwight obtain this testimony?

What is probably the true origin of the quotation?

What words of Jesus does this case illustrate?

By what kind of an edict did the bishop of Rome make his first attempt to rule the Christian church?

Did the other churches accede to the demand of the Roman pontiff?

What action did the council of Nice take in this matter?

What reasons did Constantine urge for this measure?

Who was Tertullian, and when did he write?

What does the language of his excuse for Christian Sunday-keepers show?

How does Milman speak of Tertullian?

Of what is Tertullian's testimony a valuable acknowledgment?

What is the earliest authentic instance in which the term Lord's day is applied to the first day of the week?

What writers present the first trace of resting from labor on Sunday?

According to Tertullian's testimony, how was Sunday observed in his time?

What was the first great effort made by the church of Rome to put down the Sabbath? p. 242, top.

At what time did the Western church begin to fast on Saturday?

What does Neander state as the motive of the Romish church in this thing?

What other writers confirm this testimony?

LESSON XVIII.

(HISTORY OF THE SABBATH, PP. 244-270.)

WHEN God made the world what did he do?

When man apostatized from God, what did Satan do?

When did this festival present itself as a rival to the Sabbath?

Was the Sabbath observed in the early church?

Was the Sabbath confined to Jewish converts?

Mosheim states that the seventh day was not observed by Christians in general; what is his proof of this?

Is his conclusion called for, or correct?

What does Coleman say of the Sabbath in the early ages of the church?

What does the same historian say in regard to the law for Sunday keeping? p. 247, top.

What admission does bishop Jeremy Taylor, though an opponent of Sabbatic obligation, make in regard to the observance of the Sabbath during the first three hundred years of the Christian age? p. 248, top.

In the midst of the great apostasy on the Sabbath question, were there still steadfast bodies of Sabbatarians?

What class of this kind is first mentioned?

Who were these Nazarenes?

Is it strange that the church which fled out of Judea, at the word of Christ, should long retain the Sabbath?

What other body of Sabbath-keepers is mentioned?

From whom has come down to us a record of these sects which were called heretics?

What does Cox say of another class of Sabbath keepers?

- How long does professor Edward Brerewood say the ancient Sabbath did remain and was observed in the eastern church?
- What remarkable event occurred in the early part of the fourth century?
- What emperor issued this edict, and in what year?
- What did this law permit?
- What relation does this law bear to the festival of Sunday? p. 252, note.
- What fact in relation to this law is placed beyond all dispute?
- What is Mosheim's testimony concerning it?
- In what manner, then, shall we conclude that the Sunday was observed, previous to this law?
- What does bishop Taylor testify?
- What does Morer say respecting a command for the Lord's day, previous to the time of Constantine?
- What is Sir Wm. Domville's testimony?
- Was this celebrated edict of Constantine's, a Christian or heathen law?
- On what day did Constantine issue his edict?
- What kind of a decree did he issue on the following day?
- Whose testimony shows that Constantine was himself a heathen when this edict was issued?
- What may be said of his character as a professor of Christianity?
- What of his character as a man?
- As Constantine was a heathen at the time he issued his edict, and his edict was a heathen law, how did it become a Christian ordinance?
- Who gave to the venerable day of the sun, the imposing title of Lord's day?
- What change does Constantine's edict mark in the Sunday festival? p. 262, top.
- What does Heylyn say of the Sabbath in Constantine's time? p. 263.
- Did it recover strength in any degree after his edict?
- What council struck a heavy blow at Sabbath-keeping in the eastern church?

- Did this action of the council extirpate the Sabbath from the eastern churches? p. 265, bottom.
- What facts exhibit the authority of councils in their true light?
- What does Chrysostom confess?
- What does Jerome say of Sunday labor?
- How does Morer justify this Sunday labor?
- What does the bishop of Ely testify?
- What modern first-day arguments were unknown to Augustine?
- What laws did pope Leo make concerning giving holy orders on Sunday?
- What decree did the emperor Leo put forth in 469?
- What addition did he make to the law of Constantine?
- Was Sabbatical observance still practiced in the middle of the fifth century?
- Who testifies to this?
- What is the testimony of Sozomon?
- What remarks does Cox make on these statements?
- The time had now come when the Sabbath was deemed what?
- What did the close of the fifth century witness?

LESSON XIX.

(HISTORY OF THE SABBATH, PP. 271-294.)

- WHAT did the opening of the sixth century witness?
- What had happened to the western empire?
- For what was the way now prepared?
- In the early part of this century, what position was assigned to the pope, and by whom?
- What prophetic period dates from this event?
- What position were the people of God now compelled to take?
- Had Sunday yet acquired the title of Sabbath?
- To what was the title of Sabbath still applied?
- State the facts in reference to the application of the term *Dominicum diem*, or Lord's day, to Sunday.
- At what time is Sunday first mentioned as the Christian Sabbath?

- How long was it before any restraint was put upon Sunday labor in the East?
- How long in the West?
- When was the first council of Orleans held?
- What action did that council take on the Lord's day?
- What was decreed in the council of Arragon in 518?
- What did the third council of Orleans, A. D. 538, say of the observance of Sunday?
- In 588 another council was called; what was the occasion of it?
- About a year from that time what was done?
- What fear did Gregory of Tours have, and what did he do?
- What miracle does Francis West adduce in support of first-day sacredness?
- What did the pope at the conclusion of the sixth century say of those who kept both Sabbath and Sunday?
- What does this show?
- In the early part of the seventh century what other foe to the Sabbath arose?
- What day did he select as his religious festival?
- What did the Mahometans and Romanists thus do?
- What did the twelfth council of Toledo, in Spain, A. D. 681, forbid?
- What is the earliest mention of Sunday in English statutes?
- What did the council of Chalons desire of the emperor? p. 280.
- How did the pope lend a helping hand in checking Sunday profanation?
- Why was another council summoned?
- What famous first-day argument was, for the first time, brought forward at this council?
- What was done under the emperors Lewis and Lotharius? p. 282, top.
- In A. D. 858, what answer did pope Nicholas send to the Bulgarians, in reply to questions concerning the Lord's day?
- When did the emperor Leo restrain labor in the East which had been permitted by Constantine's decree?

Of what Sunday laws in England do we read in this century?

What did the pope and his council do nineteen years later?

When did king Athelston make a law that there should be no marketing, &c., on the Lord's day?

What did a convocation of the English clergy at this time decree?

What other English rulers made laws respecting Sunday?

Did the Sunday festival gain any footing in Norway during this time?

Did it make any progress in Spain?

What doctrine was put forth concerning souls in purgatory on the Lord's day?

What other similar argument was at the same time brought forward?

What was done in the council of Clermont, A. D. 1095?

How was the king of England admonished in the middle of the twelfth century to restrain work upon Sunday?

A divine warrant being still wanting, what was produced at the commencement of the thirteenth century?

By whom was this epistle sent forth into different parts of the world? p. 288, bottom.

To whom, then, is this shameful fraud directly traceable?

Who filled the office of pope at this time?

How does Bower speak of him?

What was the first act of Papal aggression?

And when the Papacy had reached its utmost height of power, what did the pope do?

Did the king of England favor this mission of Eustachius?

Where was the famous roll from heaven again produced?

By whom was the work of establishing the Sunday institution still carried forward in England?

What was done in France in the year 1244?

What shows that the Spaniards were not backward in this work?

Were the rulers of the church and realm of England aware of any Bible authority for enforcing the observance of the day?

In what year did a public council confess the divine origin of the Sabbath, and the human origin of the Sunday festival?

From this long list of human Sunday laws, what must we conclude?

LESSON XX.

(HISTORY OF THE SABBATH, PP. 295-313.)

WHAT commenced when the Roman bishop attained to supremacy?

What marked the midnight of the dark ages?

Can the people of God be easily traced through this time? and why not?

Who were among the first dissenters from the Romish church?

When did the Waldenses originate?

What does Rainer Sacho, a Dominican, say of their character?

At what time did they withdraw into the wilderness?

When was Christianity propagated in China?

Did the Waldenses ever submit to the church of Rome?

Being shut away from the world, were they so much exposed as others to the corruptions of the dark ages?

How did they preserve the Bible in their midst?

What does Dr. Edgar say of the extent to which they spread in the countries of Europe?

Were there several sects of the Waldenses, or Albigenes?

Did they reject the Old Testament?

How did they regard the decalogue? p. 300, top.

How did they regard the ordinances, introduced into the church since Christ's ascension?

What name did a considerable portion of the Waldenses bear?

What does Mr. Robinson state as the views of previous writers?

What reason do Mr. Jones and Benedict assign for their being called Sabbatati?

What does the Jesuit Gretzer state?

In the 15th century the king of France having been informed against the Waldenses, what did he do?

What did the persons sent out by him find?

What did they discover in regard to their observance of the Sabbath and baptism?

What did the king say to their report?

What testimony does the French historian, Mr. De Thou, bear?

What name did another class of witnesses to the truth, bear during the dark ages?

How does Jones speak of them?

Who certifies that the Cathari did retain and observe the ancient Sabbath?

What does Benedict say of the account of their practicing circumcision? p. 305.

What does Michael Geddes say has been the constant practice of the church of Rome?

When did the Petrobrusians appear?

Who certifies that this body of French Christians kept the Sabbath?

Are the Anabaptists often referred to in the dark ages?

What does the term signify?

From what circumstance have they been overwhelmed in obloquy?

Do they appear however to have been the movers in this work?

Was the ancient Sabbath retained and observed by a portion of the Anabaptists?

What is thus seen within the limits of the old Roman empire?

What churches have existed in Central Africa from the first part of the Christian era?

How are their views of the Sabbath stated by their ambassador at the court of Lisbon? p. 309.

What did he say of their reasons for first-day observance?

Did he offer any scripture in support of this festival?

- When was the emperor of Abyssinia induced to submit to the pope?
- As soon as he had done this, what action was he compelled to take in regard to the Sabbath?
- Was the tyranny of the Romans finally overthrown?
- What faith was then restored?
- What may be said of the Armenians of the East Indies?
- What three great doctrines of popery do they deny?
- What reply did they make when required to do homage to the virgin Mary?
- How is the Sabbatarian character of these churches stated by Mr. Yeates?
- Why did the Jesuit missionary, Xaverius, wish the king of Portugal to establish the inquisition in his portion of the Indies?
- What does this most clearly show?
- What does a distinguished clergyman of the church of England (Buchanan) say of their Sabbatarian character? p. 313.

LESSON XXI.

(HISTORY OF THE SABBATH, PP. 314-342.)

- FROM what did the great reformation of the sixteenth century arise?
- How had the Sabbath been treated in that church?
- What had the papacy ordained in its stead?
- Such being the state of things when the reformers began their labors, what could we expect of them in regard to the Sabbath? p. 315, bottom.
- Is it strange that they should retain some of their festivals?
- What does the Swiss church declare concerning the Lord's day?
- With what does the Augsburg Confession class the Lord's day?
- What was Zwingle's opinion?
- What does Beza say?
- How was it mentioned in Cranmer's Catechism?
- What did Tyndale say of it?

- How did Calvin regard it?
- What day did he and his friends think of adopting as the Christian Sabbath?
- What reason did they offer for this proposition?
- What has the Presbyterian church, which originated with Calvin, since discovered?
- What prominent reformer was a Sabbatarian?
- Who testifies to his Sabbatarian Character?
- When the reformers had lifted the veil that covered the nations of Europe, in what places were Sabbath-keepers brought to light?
- Was it the reformation that gave existence to these Sabbatarians?
- Of what do these churches appear to be remnants?
- Were there many persons of distinction in Transylvania who kept the Sabbath? p. 321, top.
- What statement does Mr. Maxson make in regard to the Sabbath-keepers of Germany?
- What may be said of the origin of Sabbatarians in England?
- What observances show that they derived their origin from the persecuted heretics of the dark ages?
- Had they long been numerous in England?
- What did the light of the reformation necessarily do?
- What controversy arose in England in the latter part of the sixteenth century?
- What was the position of the Episcopalians?
- What was that of the Presbyterians?
- To what strait were the Presbyterians driven?
- What position did they then take?
- Who was the discoverer of the new doctrine relative to the Lord's day?
- What was his theory?
- What does Dr. Heylyn say concerning the spread of this sentiment? p. 326, bottom?
- What is done by the seventh-part-of-time theory?
- What was the prospect of the venerable day of the sun, at the time when this theory was framed?
- With the aid of this theory, what was the Sunday of "Pope and Pagan," able to do?
- What does Cotton Mather say of those churches which sprung from the church of Rome?

- What sacred treasure have they all drawn from the venerable mother of harlots?
- Here at the close of the history of the Sunday festival, into what do we find it fully transformed?
- In what year did John Thraske begin to write in favor of the seventh-day Sabbath?
- What was done to him for this?
- On this occasion what famous first-day argument was first brought forward?
- In what year did Theophilus Braborne publish a book in favor of the seventh-day Sabbath?
- What other advocates of the Sabbath are enumerated on p. 331?
- In behalf of what day did Thomas Bampffield, brother of Francis, write? p. 333, top.
- In 1661 what scene occurred in London?
- What may be said of the Stennett family? p. 334, bottom.
- What has caused a decline of the Sabbatarian churches of England?
- Where was the first Sabbatarian church in America established?
- When was it established?
- Of whom was it composed?
- Among Seventh-day Baptists who have since arisen, what name is worthy of honorable mention?
- When and by whom was the attention of Adventists first called to the Sabbath question?
- By whom was he led for a time to observe the Sabbath?
- By what means are the Seventh-day Adventists now issuing periodicals and numerous publications devoted to this and kindred subjects?
- What is the faith of Seventh-day Adventists on this point?
- What do we learn from the prophetic scriptures respecting the future condition of our earth?
- Over this glorious inheritance who shall bear rule?
- When the glory of the Lord shall thus fill the earth, what is said of the Sabbath?
- What is the reason for coming up to the New Jerusalem from month to month?
- What does the gathering of the nations of the saved on each successive Sabbath attest?

